M 1444

Group III

San Francisco

August 8, 1974

[redacted]
Must Remain in
Transcription Room

MR. NYLAND: I am sorry that we have not enough room to sit, but there is nothing we can do about it, can we? Unless some want to come here and sit on the floor. Whoever wishes, come. (pause) There's still room. (pause) If it is like this, we have to have a loud speaker system. It is very interesting, because when we stopped the so-called Group III series six weeks OR SO ago, in the meantime, apparently, there is more interest. So maybe it is a very good thing that we start again, because this is the first of a new cycle of Group III and next week, on Wednesday, we'll have the second one. After that I will go back to the East Coast but the Group III in San Francisco will continue and there will of course be some people who will answer questions.

So it is rather difficult to know now what to do with such a variety of different kinds of people, all interested in something, maybe regarding Gurdjieff, maybe regarding particular kind of Work that is connected with it and maybe just curiosity. And to satisfy the curiosity of all of you or at least a sufficient number may be rather difficult. I do not know actually what you expect me to do. We can talk of course about Gurdjieff, work on oneself, describing a system of what is meant by that, what one should do, starting with the condition in which man is, and what he perhaps can do in order to, I would almost say, save himself. And I do not know to what extent you agree with that kind of a statement, because it is quite possible that you

feel that man as he is is not so bad and that he can get along in the world the way it is with a little bit of satisfaction of curiosity to hear about some philosophy which may be new to you, or about which you have heard a little bit and you would like to hear a little bit more. So maybe, if you have any questions, particularly of those who do know a little and would like to know a little more because their curiosity has whetted their appetite. Maybe for them it may be useful if they do have any particular question that we could start because it doesn't matter really where we start. We will always come out to the same end.

The end is always that whenever one talks about the ideas of Gurdjieff that someone must do something with it, and not just keep it in one's mind or even be affected in your emotional center. But that quite definitely the requirement is, and the reason you might say that Gurdjieff lived or wrote or, in any event, manifested in his life, that it had a certain meaning to try to tell people that the time for Work on themselves is really necessary, and that it is not a question of remaining interested in all kinds of philosophies which for a little while can satisfy a certain part of yourself, but that really will not buy you any bread in heaven. And that perhaps not, the emphasis should not be on trying to get to heaven., but that it should definitely be in order to help man as he is now and as he is affected by conditions of life as we now have to live it. And that he cannot help himself really in finding answers to certain problems that he might have. And to some extent I think that Gurdjieff and the ideas can help you in order to clarify certain issues for yourself which are quite definitely of a human kind and where the emphasis gradually could be shifted to the possibility of a development in the direction of one's inner life or sometimes the acquisition and the improvement and also the addition of certain spiritual values. It presupposes

quite naturally that man is not only the material form which he represents as he walks in his daily life and that perhaps this kind of life as man is now associated with or to what extent he feels that he has to live the way he can and the best way he can that that might be, at the same time, a possibility for him to learn how to become a different kind of a man, more able to understand the conditions of his life and as I say to have certain problems which he now has to face more or less solved, or at least that he will know in what direction he should go. And the principle involved quite naturally is that when man is made up not only of material forms, that there is something in him which is much more worthwhile and we call it simply his spiritual existence or his inner life or sometimes his essence and that it is necessary for each person, if he actually wants to do something, that he should try to develop such things which are now potential into a certain actuality of becoming a man. And in the terminology of Gurdjieff that he could become more harmonious or that he really should become a Real Man even on this Earth. And this includes, also logically, that man has really a dual function: First is that he finds himself on Earth and in this world in which he has to live and he has to make the best of it. That is, he has to see in what respect and to what extent he can solve the problems that of course will confront him in his daily life and in whatever relationships he may have and whatever his ambitions are and to what extent he may have inspirations, either for the creation of certain things in an artistic sense or scientifically or that he is interested in philosophy or that perhaps the accent is with many of them is gradually going in the direction of, I wouldn't call it religion, but definitely a mode of life so that his life can be deepened and that in that he will have much more the sense of the proper

proportions for the different aspects of his life as it is now. And that therefore when he is, you might say, trying to do his best, that together with that something else could take place which will enable a man to equip himself better for life as it is now on Earth and sometimes with the aim that that what is his life perhaps could continue after he dies or if one wants to say religiously that there is something that is more worthwhile that then when he spends his life in trying to find out ways and means of a further development that then that what is developed need not die after his physical body would die.

But I don't like to emphasize this question of heaven and the hereafter, because although it is important and I think that each logical person must assume that life on Earth is not just the only thing that exists but that there is a reason for his existence, that man has to try to find out what is the aim for himself and to what extent his life can be, and can become, and what it is not now. And that therefore the first in the first place what one has to come to is a consideration of what one is and to what extent one is satisfied with what one has and to what extent one believes that that what one has could develop in a certain direction. The direction obviously is not in the furthering of his material existence.

NO PARAGRAPH I think as far as we are concerned on Earth we have reached a pretty good height and a certain level and the satisfaction of all the different demands which we might call material more or less has been satisfied and that the conditions on Earth allow a person to have life, more or less, from that standpoint, made easier and easier by means of inventions and all the rest. Now it does not mean that that does not contain certain evil currents or difficulties or sometimes has created economically conditions which are not so easily solved, and that in all

probability the emphasis has been much too much on the material forms, and that together with these kind of economic conditions and sociological and political that we are, every once in a while very much up against it and that we really cannot say that there are nothing else but blessings from our present civilization under which we happen to live. I think with the development in an industrial sense we have also multiplied many problems. And therefore if there is a solution it cannot be in the furthering and an improvement of that what is a material existence, and that man more and more has to consider that that what he is made of, and not only his material form as a physical body, but that in a man is also something that he calls spiritual values and of which he has a certain idea when he considers his feeling and that sometimes in the certain forms of thought he has also concepts which are not necessarily expressed in any so-called progress under which we happen to live.

And the question is, is it possible for man to become free from the conditions which are now binding him? And it is quite definitely something that each person has to settle for himself, to what extent he feels he is bound. Because of course there is no question that if one dies that you then are free- that is at least your physical body is free. And what happens to one's own spiritual entity. Or to some extent that what might have been developed during the experiences in life depends entirely on what a person has gone through and to what extent he has actually profited by his experiences. And if it is a question of finding out how one can become free in this life so that one can face all eventualities and that one can have the proper attitude toward that what is necessarily given to him and to which he has to say either yes or no -- that it is quite difficult for him to know exactly in what

direction this kind of spiritual development should go. If it would go in the sense that one becomes religious and that one wants to devote much of one's time and energy and lives in a certain hope so that during his lifetime by means of a religious attitude and perhaps including prayer or leaving it to higher forces of God or Endless Father Almighty, that he will take care of us. Of course it is a way one has to look at life as a possibility of solving certain problems and perhaps by simply believing that there is something like that in existence that then it may be sufficient if one simply yields to that and then leaves all the answers and that what has to be done by man simply to ONE'S belief that God will take care of it. Perhaps it is true, it is maybe satisfactory for a great many people. And it does not mean that a man who is in that sense religious or perhaps Christian or perhaps Roman Catholic or Jewish or any of the doctrines with which we are familiar or that when he is interested in all kinds of philosophies, particularly the Eastern which are a little bit farther removed from us and our philosophies as we know them here, that then for him perhaps the problems of life are solved and that always he can say, "Yes, I know I am God's child, He will take care of me. He will take care of all the birds so that nothing will fall on the Earth without His will", and that in that kind of confession he simply resolves that he is dependent on some kind of a force higher than he is, and that during his life he tries to associate with it to the extent that in the end he hopes that he can merge with it.

It is of course a certain viewpoint which can give a great deal of satisfaction for those who can be satisfied by yielding and not following any more what their own inclinations may be. And at the same time it is not a solution for man as he really is, because a man as he

is born has a certain idea that his life is valuable and that with his life certain things have to be done. And it is not a question of now dedicating it to God prematurely before one even dies and then living in a certain surrounding which the church may offer, but where I then leave all further decisions to that what God will tell me even if I pray to Him and he will tell me then what my conscience would like to hear. But then I still am confronted with the ordinary affairs of daily life and it is extremely difficult to introduce religion into ordinary relations among each other.

You can say there is the Bible, there are the Ten Commandments, and of course there are many rules that are also prescribed in different kinds of religions. And it's very interesting every once in a while to read about it or even to feel it and to come under the influence of them. But when it actually comes to the performance of man as he is and to what extent such instructions can be helpful for him in his life so that he actually could love his brothers and sisters as himself and that he will not commit adultery and that he actually will not wish to steal and that he does not believe that that what is due to him perhaps is due to someone else, and that he does not take what he doesn't deserve, and that all the different what we call simply vices or conditions of man where he finds himself and particularly when he is in relationships with different people, that many times even with the best intentions in the world he does not know what to do and he does not know how to behave. And these are very definite problems that one doesn't solve quite easily by just praying and it is not solved without any question by going to church because even on Sundays when I might go there and then under the influence of the church and the atmosphere and perhaps some kind of a sermon

where I hear about how it should be, that then I know that I could be under that influence for a little while but as soon as I get out of the church again and someone steps on my toes, I am apt to swear and curse such a man. And it is that kind of a thing - that we are all the time are confronted with of how so-and-so is doing this and that and there should not be any reason why such ~~xxxx~~ a person should affect me too much, or why so-and-so is not respectful enough for me or that when I wish to say certain things that sometimes I cannot find the words and sometimes I say too much and not at all to the point, and that sometimes I wish to be logical and I cannot know how to put certain things together so that they become a logical entity. And that in my relations with different people I have to fight many times that what I consider for myself that is due to me. And perhaps that at certain times I am a little bit conceited and that I think that something is owed to me that I really don't deserve. And one says every once in a while that deep in one's heart one knows this. And that at times when I have a chance to think about it I will admit, not perhaps going so far as saying that I am a sinner and I am the worst of them, because I never will mean that but at least that I have sometimes a great difficulty to know what I should do in relation to different people - sometimes my friends and sometimes my enemies. And that I am so far removed from this particular problem of loving mankind that I really do not know where to begin. And if I start with that what is right near at my hand and my friends and those with whom you might say I want to share some of the experiendes of my own life, that many times I will have the feeling that I don't really know what I am talking about and that of course they misunderstand me and there is no chance to explain it because I don't understand their language and they don't

understand mine. And as a result many times I'm withdrawn from the world because I feel that I am worth more than the rest and you might say it is a certain form of conceit but in any event that in doing this I will be a little bit more lonesome and perhaps even lonely. And that because of that, I will not be very happy. And whatever may be the conditions of ordinary life as they are and as they present themselves to me and to what extent I will blame such conditions, or to what extent I will say I am a certain type and because of that it's impossible for me to behave differently. And sometimes I say, "Well, it is Mother Nature that has taught me to be like this and that therefore it is my nature and for that reason I cannot change."

All of that to some extent is simply postponing a particular question because if I go around and try to change ~~my~~ the conditions or if I ~~xxxx~~ try to change my type or if I try not to change - not to ~~xxxxxx~~ charge it all to Mother Nature but that I believe that I ought to be different ~~xxxx~~ then I'm still up against it, because how will I be different? And what should I do to become a different kind of a person? For instance I'm liable to fly off the handle and be angry and I will make up my mind that next time I meet so-and-so I will not be angry, I know well enough that even if I want to that at certain times I cannot help but ~~that~~ the words are out of my mouth before I can even recall them and then the damage is done.

What do we know about education of children? What is right for them? Why do we have so many theories and so many books published about certain subjects and so many differences of opinions, when really the whole question is what is a man? And what should he do? And why should he be the way he is when it is so obvious what a man ought to be able to do? That a man ought to be in the first place in

an equilibrium within himself. That he ought to know, and at certain times know that his feeling may be a little contradictory but that he has at least a means of coming to a conclusion which today is the same as tomorrow and that he should not vacillate between that which he now feels and next year have an entirely different kind of an opinion.

How often does one say that one wants to be reliable and that your word is as good as gold? And you make a promise and you say at that time that it doesn't matter what will happen, you will always be the same and of course you will always fulfill your promise. And next year it is different because conditions are different and you blame the conditions. I pledge sometimes to make a payment and then after a year conditions are different and maybe I've lost my job and I cannot afford it, but I've made a pledge. Do I make good ~~xxx~~ ~~xxxxxxx~~ on it? Or do I explain that I cannot keep my pledge any longer? My word is not as good as gold. In my relationship ~~with~~ TOWARDS other people I know I am not the kind of a friend they can always rely on. I know for myself when I am by myself, when I am actually trying to be honest that I am not honest at all. And that sometimes I will rationalize and that all kinds of ideas will come into my head which will explain to me that I am really not as bad as it might appear. And when someone else will call me on it, I will go to any length to try to explain why I did this or that. But you see many times the damage has been done and also the persons do not want to believe me because they know what I am because they know what they are.

And this is really a great difficulty that man although he may claim and wish to be what he would like to be, there are apparently impossibilities for man to be ~~xx~~ what he ought to be and what he in

his heart knows he should be. And it doesn't help very much if he reads about it and reads about other people who have been and then you want to imitate them. And what gives you even the chance of becoming like someone else? The Imitatio Cristi as you know was published to imitate Christ and who can? One can write about it. One can write about all kind of beautiful philosophical subjects. And you can describe what you think paradise might be. When Dante writes about the Paradise and Hell and Purgatory, we are very far removed from Paradise.

We are not very happy in general. We know certain states of enjoyment. We know of course exhiliration. We know to some extent what it is to be inspirational. Sometimes it can be communicated to others. Sometimes we can be under the influence and then for a little while I will say, "Yes, I will try that also, because if he can do it I will do it." And then I run up against my own difficulties, the way I am as a personality and then I try to find out how to change my personality because I honestly, I want it. If I say I love you and I love you forever and ever, how do I know that ten years from then I will ask for a divorce? I will say I don't want children and by accident I have them and now I have a responsibility and I don't want it. I have a father and a mother who die, and then what is in my memory regarding them? And even if they continue to live and I have my own life to live, how do I know how to behave towards them, particularly since they belong to another kind of a generation and of course I am much more modern and I know better because in my youth I am apt to be a little conceited. And it is these kind of problems that Gurdjieff deals with.

So it is to some extent a practical philosophy and a practical

religion because it is a mode of life. It is something that will give me in life the possibility of seeing what ought to be done. And the requirement is, that I try to live in accordance with a very simple rule. The whole problem for man as he is is a conflict between his mind and his feelings. If that were the same, such a man would be actually in equilibrium within himself, because the body as manifestations would be a result of that what he thinks and that what he feels and when there is no disagreement, his activity could be pure, because it would not change and it would not change in accordance with conditions when once his mind and his heart have made up what is the right thing to do. He may change as far as his adaptation is concerned to a different understanding of conditions as he acquires wisdom in his life but that does not mean that it will upset the equilibrium and the poise within himself and that the aim for man as Gurdjieff calls it would be a Harmonious Man. And by a Harmonious Man he means a person who does produce with his life and in his appearance a harmonious chord, not cacephonical, but that what belongs together and that as rates of vibrations can join, and sometimes that the notes that are struck are reinforcements of the overtones of his original DO with which he came into this life. And that man as he is now and has grown up and has been educated and became a cultured person, that many times he doesn't even know what he really is. And that his real self-knowledge is so covered up by the different layers of his education - the way he has protected himself so that his heart very seldom comes to the foreground and only those perhaps where his heart is on his sleeve, they run the risk of being hurt by the misunderstanding of others. And it is this constant question of how will I behave, to whom, and what and when? When is it necessary for me to be able to say

certain things and when should I not? What is it that I must really think for myself as well as for someone else? And what is it that should dictate to me my behavior towards others when I consider them and how little do I really know of them because that what is their essential being or their pirvate life is usually not disclosed? How can I love people when I really don't know what is good for them? Because I don't even know what is good for me. And very often I am at really, at a certain period where I do not know which way to turn. Even in ordinary life I have difficulty in selecting the kind of profession I would be equipped for and it depends entirely what I wish to get out of life. Do I wish a name? Or do I wish money? Do I wish friends? Do I wish to be able to retire at a certain age? Do I want two cars in a garage, or do I want something else which is of more value? Do I want a real friendship? Do I want to produce something that has a meaning? Do I want to make out of my life something that can remain or at least during one's lifetime could become harmonious. And I say the requirement is this kind of poised-ness within oneself, so that one is under any kind of a condition, under any kind of experience of life, in any kind of a meeting, in any kind of a relationship that I must know exactly what to think and what to feel and how to act and in general how to be as a man whenever it may be required of me to know what to do.

And these are the problems that we are really concerned with of how to find in life which is surely at times quite chaotic and where life apparently as it is being lived by others is not of very much help, because that what one says and what one preaches is not always that what takes place within one's essence. And one when one is honest, one knows that of oneself. I know that many times I will say things

and I really don't mean it. I say it for politeness sake. I say it out of fear. I don't want other peeple to criticize me. I want to be liked by them. And every once in a while, I gild the pill a little bit and there is fancy in my voice and it is not always understood and sometimes I lie a little bit, and it doesn't matter because everybody else does it and as long as they know I do they can understand what perhaps is meant by truth.

But when it comes to the truth about myself, I am a great liar for myself, because I don't dare to face what I really am. What I know of myself and it is not very agreeable, sometimes, I will hide. I do not want to talk about it and I think it's quite right because each person should have a private life. And to what extent then in this private life, his conscience has been developed sufficiently - that is his own question, and that is his own relationship towards whatever higher being that he considers. And if he doesn't, even in his atheism he has something that he strives for and that becomes his ideal. And in this ideal and following it, he will know that at times he is not even truthful to that when he wants to follow the line of least resistance and gets out of the way of difficulties which perhaps intellectually he will admit could help him, but for which he is a little afraid or perhaps where it might cost him too much. And that gradually out of this civilization, this beautiful culture in which we have so much progress, that we become more and more lazy and less and less interested in doing something for oneself and that then a person's essence and his spiritual life is more and more neglected. And that what takes its' place is very often nothing else but a little dogma and a few words that one prattles and that one imitates. And that one tries to make believe so that someone else will continue to

respect us. And at the same time we know what we are inside and that we cover up because we don't want to be confronted with the truth for oneself.

How often do I want to know what I am and for what reason should I know because if I can adapt myself to the conditions of ordinary life as far as life on Earth is concerned, it really doesn't matter very much. I'm flexible enough, sometimes clever, sometimes I have a good feeling, sometimes I can select my friends and I can get out of the way of the people who bother me. I can withdraw in an ivory tower. I can do really what I wish. That is I can actually withdraw from the world. I can also say that I don't want the world any longer. I can even kill myself. All these kinds of things are within my means. And I can say I have no conscience, because it never talks to me and therefore why should I even pay attention to it because that is already sufficiently atrophied for me so that I don't have to pay attention. And I can live my life and select my friends. I can be kind when I feel like it and if there is a poor man somewhere I can give him ten dollars and satisfy my conscience a little bit if there is a little bit of conscience left. But gradually I don't want to do that any longer because it is not apparently not needed. And then my striving in life as it is, is mostly because I would like to be recognized sufficiently so that someone can respect me and if I wish that I ~~could~~ CAN have a little bit of publicity and then appear in the paper as someone who is remarkable, and that after some time maybe and maybe the next day, I am forgotten. But for one moment I had the climax and the maximum of my life and then afterwards I will remember, all the time pointing to that one moment when I really was something. And at the present time it doesn't matter any more because I had the satisfaction

at that time.

It is extremely difficult to be honest with oneself. It is because we don't have a measure. We don't know what it is to be honest with others. We don't see honesty easily. Our eyes are very much closed to that what we don't want to see. And still the totality of man is man as a whole. Man is made up of all kind of inclinations, all kind of manifestations, all kind of relationships. And when he grows older he eliminates those relationships that are a little bit obnoxious to him. And he selects his friends. And when they turn out not to be friends he doesn't call them friends anymore and he evades them and avoids them. He doesn't go and have lundh with his enemy. He doesn't want people to tell him what they really think. He wants to find out for himself what he believes in and then for a little while this kind of an imagination will actually satisfy more than enough and he doesn't have to consider the way he ought to be because no one tells him how he ought to be except perhaps the law and a policeman. And as long as he adheres to that and he votes at the proper time and he hopes that it may be Republic or Democrat, at least that for the time being, he will try to get away with paying the least amount of taxes.

Whatever it is that a man wants to do in his relationships with others, to what extent does he depend on someone else? To what extent is he willing to sacrifice certain things? He is willing to give if it doesn't hurt him. And if it hurts him, he'll have to think twice and he probably will do it because he is forced.

Who is there who actually can live simply? Who knows what it is to live and to be dependent on just a few things? But we are more and more dependent in this life as we now know it on such variety and such

a multiplicity of gadgets that unless we have them we are not living like the Jones' next door. We are constantly affected by everything outside of us including newspapers and magazines and that what we talk about is usually a quotation of someone else who doesn't know either. And someone who does want to know and goes to the encyclopedia he will find that many times an ~~answer~~ ENCYCLOPEDIA taken from another encyclopedia and that mistakes are constantly made and corrected. If they thought they could, but they don't want to because it is too much trouble to change a page.

It's not that I'm cynical about life. Not at all. I think it's beautiful. I think there are many possibilities. There are many things that one could enjoy. And they are quite right. And that one wants to make a trip and can't. And be under the impression of certain things that are most magnificent. And that there are relationships which are beautiful between people. And that there are, OF COURSE, conditions when we consider little children growing up and seeing life in them and sometimes one says of a child that it is completely unspoiled. It is not as yet affected by the rest of us, but it is still the way it is. NO PARAGRAPH It is really that kind of a consideration that makes man believe that such a self, such an essence as a child still could remain in existence if one only would know how to preserve it. But we ~~spoil~~ spoil it already too soon. And Father and Mother, well-meaning, try to tell the child what to do in accordance with their own standards. And when they leave it alone the child really doesn't know which road to take in this present civilization because there are no guide posts and no indications of how to behave and what to be. I say we have no measure for a man. We do not know what is right. We do not know what is wrong. We know a little bit about the conditions as they are. We know what is right is order to be safe. We know that it is right to keep on the right side of the road because the law compels you.

But what is right for a man in his behavior? What should he feed to himself? And I don't mean a particular food that we eat, although you may claim that organic food is better than something else that had DDT on it. But the question is what is it that I am exposed to? And what is it that I fill my mind with? And what is it that I have to face every once in a while when I want to become emotionally involved? And I see art as it is now presented, and it's not that I want to be very critical about it. All I mean is, what is there for me, when I wish to live my life the way I sometimes, essentially, will confront it, when I am all by myself without any further influence from anyone else, that when I come to myself, what is there to come to? And to what extent is there, do I have a conscience, and that I know what is right and wrong from a conscious standpoint. And to what extent can I depend on my mind as it is functioning? Do I know how to dis-associate concepts? Do I know what to do if I don't want to use a name or a term? Do I know that there is something that could take place in my mind if it only could function normally, like a mind should function, simply as a recording apparatus? But all the time my feeling will enter and it will judge. And it will start to like or dislike whatever I think. Or the thoughts that come to me, I will start to question them from a standpoint of myself wanting to have it or not to have it. And this whole question of that what I consider right or wrong for me is much much much a question of liking AND dislikings. And my liking, I say it is like a feeling, but what is really the like? That is that what is satisfactory to my body in most cases. Because I cannot separate my feeling from the expressions and manifestations of my body simply because my feeling is not sufficiently developed to stand on its' own, I call it, feet, to stand by itself. Who is there who can

communicate emotionally xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx with anyone else. without The use of words and without or use of any kind of a physical expression? Where is it that you will feel inspiration? Something that is a result of an aspiration towards an aim that then inspirationAly you are changed within. And then when it is within how can you keep it from being expressed? You want to put words for it again and again- talk and formulate and describe something that is really at times quite undescribable. And that I wish to feel and I don't want to touch and I touch it all the time because I cannot help it. But it has to be expressed. When I say I love you

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When I say I love you, of course I want to shake hands. I want to hold you. I want to hug you in some way or other. When I say I dislike you I feel like kicking him or hitting xxx a person. When I am stepped on the toes, I swear, because such a man—how does he dare to step on my toes? And things of that kind they are completely absurd. And this nevertheless is the way we live. This is our life. And for that in order to see it, you have to be quite honest and quite sincere.

It is not that you have to agree with this. It is up to each person to find out in his own life to what extent this is the truth. But even then when he says this is the truth, are you sure it is the real truth? And again I say why should I be absolutely truthful? Why is it necessary to understand terms of relativity, That certain things are relative provided I know how relative they are, so that I can still reach an agreement if I know the kind of a language that someone else is talking about. Absolute truth is like a universal language and of course it doesn't exist, because we have differences of opinion all over the world, And we have different ways of how to live. And I am not a primitive when I live here, And those who are primitive maybe they

even look down on us. And to what extent are we susceptible? To what extent are we actually sensitive enough to receive that what exists? To what extent is there something in us that could correspond to a different kind of life which I have called simply spiritual for lack of a different word. To that which takes place in one's heart which becomes indescribable for one and nevertheless exists. And that then that has to be manifested in some way or other because I don't dare to live with my emotions and just keep them as such. I have to have them interfere with my thought. And my thought has to be interfered with by associations and memory because I am learning to distinguish certain things that I already have known and I am very happy when I have a term for it, so that I can actually say that is my experience also. And then to some extent if I actually think that I have experienced a little more I become conceited and I want to tell people about it, how wonderful I am.

The question of the development of man is very important because there are two things. You may believe it is not necessary and as far as the Earth is concerned it is absolutely not necessary at all. Because the Earth as far as our life is concerned will give us enough opportunity for a development so that we can adjust ourselves to conditions as they are. We also are at liberty to leave when we don't like it and you can go to an uninhabited island. You can live in simplicity without anyone making a remark to you. And if you don't like your neighbors you move out and you go to some other place. As far as the Earth is concerned, our present condition of mankind, the adjustments have been made. That is, I fight for it and sometimes I hurt other people in doing it but my conscience doesn't tell me that I really am responsible. And to some extent

that what may be poverty or suffering, I read about it and unless I am associated with it or that I have a very kind feeling toward that what apparently is not really right that I actually become concerned about poverty and dying because of hunger of many many children in India. One says,"Oh, but they are overpopulated. They ought to know a little bit more about birth control." And therefore we send some missionaries with pills to them.

All the kind of nonsense that one allows in one's mind in order to satisfy for yourself just your little conscience so that you can continue to live and eat and drink and sleep. And that is really a terrible thing for one, because what for? So that you will die? So that at the end of your life you can look back and say, Well, I was admired. Or perhaps you've written a couple of books which gave you a few dollars and that you got your name in the paper - and what then? And this is really the question that each person should put up somewhere or XXX other - what is there in this life for us to do and to what extent can I depend on when I actually will die? How will I face that kind of a fact? Will I leave everything ~~which I have~~ THAT I'VE now lived through and for which I have labored and to which my name is attached and what I have called development of myself? Do I have to leave it and simply forget about it? And is there nothing that I myself will be so that there need not even be a forgetfulness? Or is it necessary to assume that this life existed before I was born and that it will continue to exist after I die? And of course I have many difficulties XX about that because how will I know? I wasn't there- not with my consciousness. And when I try to go to an extrasensory perceptionist or a clairvoyant or someone who apparently is in contact with the spiritual

world and I start to believe in such possibilities. I start to believe in sacred books, and I take the I Ching because I want to know something and it then gives me a little bit of information that usually I cannot interpret so that not knowing what is really meant, I have to try it again. Another I Ching in order to explain the first one. And this is really the trouble with us - that we do not know. I read in the Bible and I say, "Yes that is God's book and I have to follow it and all the commands," but I select a few and I'm very nice to the cat.

You see the trouble is that we do not know and this is actually this ignorance. And in Gurdjieffian terms we call it unconsciousness. And there is a reason for calling it unconscious - because you might say fortunately or not, there are certain conditions in which man experiences a certain possibility in which there is a different form of consciousness which is not unconscious. And the fact that he calls it unconscious means that there whould be an existence of something consciously. And that at times a man can actually experience this kind of a state of being alive and not to be attached. This kind of a freedom accidentally experienced by man is an indication that there is for him a possibility and a chance. And now it is a question of belief. Because if you experience this, and we call them moments a person will never forget, then you can attach a certain value to it and you can also say it was just accidental and there is no law. And of course there is no argument about it because, if you want to live in accordance with that, its quite all right and no one can object to you narrowing your own world. No one will object to you becoming nothing else but a spiritual being or a mystic. No one can object to you when you wish to be united with

God and leave the world alone. No one can deny for you the possibility of becoming an angel when you wish it.

This is all a question of one's own belief and to what extent you will derive satisfaction out of that kind of a philosophy to that extent you can say, I am happy to believe in that and that is my life and on that I will base all my activities, my thoughts, my feelings, my relationship towards other people, And deep down within me I will find the satisfaction of this kind of a philosophy which will give me, within myself, my freedom. Because after all that I think is what man is after. That is what he realizes when he starts to live and consider conditions as they are - that he is really not free at all. That he is bound by conditions, bound by his associations, bound by his friendships - all the kind of bondages which of course connect him with Earth, And that his Earth for him is his body. And that his world for him is his personality, living in the world of the Earth with the planets and the sun.-Our so-called solar system. And that man is nothing else but a little replica - the microcosmos and the macrocosmos; depending entirely on where you will draw the line and how many levels of being you will want to assume. It doesn't matter at all as long as it's relative. But the question of potentiality enters. Because when there is a possibility of an accidental, what we call now an awakening, because this state that is accidental to me when I am at a certain time really remembering a moment of my existence - I call it consciousness because apparently at such a time if I do remember it well enough, and I will remember it because I will never forget it, is that it seems at such a time as if everything stood still. That there was no thought and no feeling. That even I did not wish to move, but nevertheless I had an experience of existing. And that I call a moment of consciousness accidentally

given to me as an indication of the potentiality of man. That from then on if he wishes, he will search for the possibility of reaching it, But his time because he wishes and he has to find the way towards it because he cannot be dependent on an accident. Such a man will not allow an accident to exist and be dependent on it because to some extent there is a desire in each man that he wishes to grow. And he wishes to grow out of the condition in which he finds himself. If he only knows the way - how to get out of it, Then he is quite willing to work for that. Even if in his ordinary life he may be a little lazy when there is a possibility of what he then would call Paradise. That he wants to do away with the conditions of his suffering at the present time so that in that, he will find the solution, somehow or other, at any kind of a cost, if he really wishes it very well. And that then he is willing to Work.

What we call Work is simply that a man understands that his present mental fundtioning is an unconscious affair, That his personality is completely bound up by his conditioning. and his thoughts and his feelings, And that that his manifestations of course is the result of either his feelings ~~xxxxxxxx~~ or his thought processes. And that for man in this kind of a subconscious and an unconscious state believes in the possibility of something existing.

And now it is a question does it exist already and is ~~xx xxxxx~~ it covered up? Or is it something that has to develop? It comes to exactly the same thing. And it is only a play of words if I call it subconscious which could become conscious, or if there is something that is unconscious which could become conscious. It doesn't matter at all if I say that what is a higher-being-body, to use the terminology of Gurdjieff, exists already but I do not

know it and I have to uncover it, or that I say it is not as yet in existence but it is an embryo and it has to grow. For practical purposes it is not available to me. And therefore it doesn't matter if it doesn't exist as yet or if it exists, that it is covered up. And the whole problem then is having to develop that what is man as having a potentiality for further growth. Of course we call that evolution. It is something that man on Earth has the other purpose - that is not only to be a man on Earth, even if he can make the adjustments as well as he can, but that during his lifetime there is another obligation on him to develop whatever the potentialities are. For each person to grow out of what he is now and during this lifetime to find out to what extent he could become free.

That after all is the fundamental question. Because if I am free to choose, I can be wherever I wish to be. It doesn't mean that I have to get away from Earth. I hope that man could become harmonious in this life. But it may be very difficult to do it because I am surrounded by what we call subjectivity. And that that what is needed for a man is to be free - that is to become objective towards his subjectivity. It is simply a definition of terms. It is the indication of a freedom from that what binds me. I call it objective because I cannot define it any better than by saying THAT it is non-subjective. Because everything that I feel or that I think and even everything what I do belongs to my personality. And that on Earth is called subjectivity. That man if he could grow and evolve away from Earth that then microscopically he could get to the level of the planets and that perhaps he would like to aspire towards reaching the Sun. What it means for man in himself is that in his own little world of that what is his personality that what is actually for him of course is his body - it's full grown. There

is no further anything to be added to it and even at that he couldn't add one iota to his length and his height. What he has to do is to attack, or really to consider, the potentialities of his emotional life and the potentialities of his intellectual life. That is the potentialities of his conscience and that which could be the potentiality of his intellect. We say sometimes that a man should have an emotional body. And be meaning by using that kind of a term, one says that that what is at the present time hoping to be a body is only half-way developed. It is a condition of one's feeling in which a man has enough to get along in life. He can feel and like and dislike. He can hate and he can be in anger. He can love - whatever that means for him. He can also aspire. He can also have certain ideas about himself. He can be creative, He can even pray. He can be religious. All of that belongs to ordinary man and different grades of development and different levels of his being.

But when it really starts and it comes to the point of how to develop what one is, one has to take a certain section of man in which his feeling is a little bit more pure and where that kind of a feeling has to do with what is really his potentiality, and his belief that something could develop in him of a different kind of a quality. The quality of his feeling should change into an emotional kind. In an emotional kind a man develops his feeling further than the point of only satisfying himself, but that in his emotional relationships he will consider others and that he will consider also the possibility of having a contact with any level that is higher that where he is at the present time.

This for man is his planetary life. This is his emotions which we know more or less astrologically. And we can indicate by the

different kinds of planets what are the different states of an emotion in man. And in exactly the same way this microcosmos will indicate that that what is his mind should be his Sun, and it isn't. All it does is to help him to avoid an accident in traffic. He sometimes is very clever. He makes a mind THAT will take the place of his own and he calls it the computer. He is very clever in using cliches. He is excellent in quoting. Originality of mind for a man when he actually has it, HE STANDS out among all of us and we call him a genius or an inventor. And there are very few. And in our ordinary life when we think, we think in the terms of someone else, because we do not dare even to stand alone or our own original ideas.-- to stand up for them - to have an opinion of your own. You're always, and you will know for yourself when you are honest, - you try to dover yourself by saying that so-and-so said that-and-that and therefore it must be right or it must be truthful. We are terribly poor in our minds. The development of a mind can at a certain time give you an inkling of the potentialities and the possibilities of man. He can have a vision. He can look into the future and hope for something that IS STILL imaginary. But it may be sometimes hallucination. And sometimes it can be real imagination, real fantasy of the potentialities already seen, actualized. And this kind of belief - Gurdjieff calls it to be able to see the lights of the planet Karatas. Karatas means the state of Harmonious man. A man can have belief in himself at certain times particularly when he has suffered - when he knows that many things have come to an end, that he himself is at the end of his strength, that he would like to get out of it and that he then hopes and believes that something is still possible. And for that reason he keeps on searching and searching until he finds it and he hopes then that he won't find stones but

that someway DAY it will turn into bread, and if he is very XXXXX fortunate, he will have cake.

This is the idea of man wishing to live for himself, for his development. And because of this acquiring a certain amount of knowledge, which knowledge by means of putting it to practice in his life will give him underatanding and because of that the level of his being will be enhanced and it will rise above that what is the Earth. The Earth is your body. Your mind is your sun. That what are your emotions are the planets. At the present time that what is most important for man is his body. What is least important is his mind. The change that should take place is that the negative part of XXXX oneself should become his body. THE mind should be positive. The feeling, in the terminology of Gurdjieff, should be the neutralizing force. Man is a three unit without knowing it. Man as a ~~numinal~~ NEUMINAL force consists of three. Man as a phenomenon is only seven. And a certain rotation of 1 - 4 - 2 - 8 - 5 - 7. That is still a fraction of the possibility of him. Man as he is now is only one-and-a-half compared to what he should be as three. That is the full development of his physical body of which, if it is represented by an octave, he has reached the point SI and that all that has to be done is when he dies is to go over into the next DO. That man as far as his emotional body is concerned, is only a DO-RE-MI of the octave and the difficulty for him for further development is to overbridge FA which is one-and-a-half notes and it is extremely difficult to get across it. And as far as his mind is concerned man is as he is with his mental capacity only at the point DO. And the whole development of XXXXXX the possibility of a man's mind is still ahead of him. For that reason we sometimes say that when the intellectual body is compared to the soul that man has to

Work in order to make his soul. He has only the potentiality, for that what he must do is to build - to build as it were his house. But as a stepping stone there is something that you can call a certain scaffold which will help him and enable him to build his real house, that is his soul in a better way. The scaffold is his emotional body. It starts at the point where man begins to think and to feel and to realize that something else must exist than just the ordinary material form in which now his life is cast. And with this as a development if he could help the DO-RE-MI further across FA that the SOL-LA-SI of his emotional existence runs parallel to the DO-RE-MI of his intellectual body. That is if one expresses these kind of terms in form of octaves which is very useful because an octave represents the law of Seven. And we can understand it more or less, that in an octave there are three very definite points which is the law of Three in the law of Seven. That is the point DO, that is the point FA, and that is the point SI-DO. All three have a definite meaning also again in the philosophy of Gurdjieff and all three when understood can become a certain guide for oneself of that what is needed for oneself to do regarding Work.

Now we say work on oneself. One means Work for oneself to develop that what is potential. It means that something should start to exist in a man which has an objective value. It is the introduction of a new kind of an idea or something that is different from all subjectivity as if when it is there and could function would have a chance to affect the surrounding. And the difficulty of course involved in that is that when something objective wishes to start in a subjective surrounding that the subjectivity around it will not allow that kind of an entity to start to exist. Because

in the first place the mind is not interested in something that becomes objective. The mind is very happy to have every once in a while the help from one's feelings. The mind as it were cannot stand alone, because all the mind is is a little DO functioning for the ~~maintainence~~ maintenance of oneself in ordinary life. And it is not that it is useless. It is the beginning of something that could actually grow out but in which then that what exists of man and now on this kind of a scale being only one-and-a-half, that the other one-and-a-half which should be added has to profit by the existence of what man is and that evolution must be based on that what is now for him the beginning. And that his future will be in whatever he now applies at this particular moment.

The three requirements for man in order to understand this kind of work on oneself, and I will be very short about that, is simply that the objectivity is indicated by having the mind function independently of any one of the other two centers. By centers we mean the three parts into which man can be divided - his physical body, his feeling, and his intellect, so-called. And that therefore the introduction of this kind of objectivity will function in man as if then existing it will register only the existence of man as he is. That means that that what is registered as a recording of the existence is the acceptance of man as he is now, without any wish to change what he is. Without any description of how he is or what even his name is, or in what particular category he happens to function. It is in the beginning not any description of any kind. It is, in the beginning, that what is registered for whatever is a fact. And when it is free from any kind of an interpretation and when it is free from any kind of a like and dislike, I can call it an absolute fact.

Then the question of why should it be absolute? Simply for the reason that anything that is outside of this Earth is in the direction of a more absolute existence. And that therefore anything that I wish to become is when it is from this Earth, has to become tinted more absolutely, more reality, more truthful. And that because of this and the introduction of THAT kind of an absolute truth, if one can reach it, that then I can depend on it. That it will free me from all kind of bondage. Because in the first place I will so-called observe this, what I call now, the objective faculty is now engaged in the process of observing myself.

The observation is a recording process only. That what has to be recorded has to be free from any kind of a feeling. And we use the term impartiality or non-identification for that. And that it also has to be free from associations of my mind is simply that I say that it has to occur at the moment that it happens. If one understands what is meant by moment as distinguished from a point in time- it is the transition point which becomes a moment when it is non-dimensional. And each ~~point~~ FORM of time for each person is concerned with dimensions of that what is coming and that what is going, in accordance with a duration of time as man experiences it. That is, if man is living in anticipation and then ~~[illegible]~~ SEES the future some towards him, it flows through him at a certain point and then disappears in the past and it becomes his memory. And that the only way by which a man can be free from that kind of dimension is when the point has no further dimension or even potentiality to go over into any kind of a time length. This we call a moment of existence and in that a man is free from all kind of subjective interpretations of himself.

This moment is important. It is called simultaniety, instantaneousness. It is the only way by which a man actually can become free - by living there for one moment, and the extension of such a moment even in time but as a form of experience becomes for a man in that state a series of awarenesses and that awareness is the moment and the state of awakening is a continuation of the awareness state.

Now you have to be very clear because that what is taking place is only with reference to the objective faculty. The objective faculty belongs to a man in his mind although there are different ways of reaching the same kind of understanding, for the time being it is like a mental functioning and I call it the beginning of 'I! And that that what is now ascribed to 'I' belongs to 'I' and does not belong to the rest of the body. So that this distinction must be made between 'I' and 'it.' And that also it must be understood that the personality continues in an unconscious state. And when one says I observe, I really mean that the little 'I' in me or belonging to me observes that what I am and this time the 'I' is my personality. And that that when I say it has to be free as impartiality would indicate a freedom from my feeling center, it simply means that the 'I' has to be impartial because my personality will never be impartial. My personality will always remain unconscious during this preliminary period in which the little 'I' has to be built up and has to grow. It has to become something from this objective faculty into an entity, you might say, standing on itself, on I-self, as a reality, which then as 'I' becomes a very definite factor. The'I' is for man the representation of his highest form of thought and feeling without being affected by the ordinary processes of the mind as thinking and feeling. It is for

man a concept which sometimes in his good moments he compares to God as if God at such a time benevolently is looking at what I am as a human being, striving to become free. And that the little 'I' has the attributes of that what I consider in the best way I can think or feel as something that is completely free from the Earth. And although I may say that it has to resemble a state of consciousness, that of course, naturally together with that the 'I' has be in it, has to have in it also the potentiality of a certain conscience and that the development of 'I' will have to go hand in hand with the development of one's conscience.

Graphically, it simply means that the development of 'I' is in accordance with the DO-RE-MI of the intellectual or soul body. And that parallel with that there has to be a development of an emotional kind which is represented by the SOL-LA-SI of that second octave.

But it would take us much too far to go to detail about that. The principle you understand. It is that man is not complete on Earth. That there is a possibility for him to develop and evolve. That for that he has to use a certain method which means the introduction of a concept of objectivity into his life. That for that he has to observe himself as he is and accept that condition. And that for that reason he observes with this so-called 'I' hoping that it exists and can start to function, that what are the manifestations of his physical body. And for obvious reasons one starts with that because if I want to be impartial, it will be extremely difficult to have the little 'I' observe my feelings when my feeling are hundred-prcent partial. And when I want to be free from time or that I want to have the realization of a moment, I cannot observe immediately from the standpoint of 'I' that what

takes place in my mind when that is completely filled with thoughts of the future and thoughts of the past.

So you see it is for obvious reasons that one says I wish to observe. When I mean now 'I' it means the little 'I' has to observe that what I am physically and the manifestations of myself and accept them: movements, tone of voice, posture, gesture, and whatever there may be that I wish to observe of a manifestation of the physical body regardless of why such manifestations exist. Because of course the manifestations of myself as a personality, they come from what I feel and what I think and to some extent they come from a condition of my physical body also having its own little wishes. But that that what is now involved in this kind of work on myself, what is meant by the remembering of my self, that what I was when I was young as a child unspoiled and uninhibited, that what was my reality before the covering of education took place, before there was anything as it were to protect me, but that I was then in reality what I called myself then even by my own name, THAT ~~but~~ I did not use at that time so-called 'I wish' but I would say 'Little Willie' wants this and that indicated impartiality and an objectivity to that what I am and was at that time as a little child and which we as parents spoil only too soon. That I remember that self - that self one says and I AM, that what is whiter than the snow, more ethereal than the ether, that what is really for me the beginning of my life when life was poured into the form of my human being. That whenever life was conceived and then was brought to a certain level of an experience of having to live in a form on Earth - that this life still wishes to be free from this form in order again to be united with the totality of all living existence.

And this is a different kind of a concept from what we usually have, because we always take the form as life, whereas life is only that what makes the form alive. And for that reason one dares to say that when the physical body dies, that something else is able to continue to live, and that what dies is simply taking away the life from that form and then continuing to live in an emotional body if it ixists, And if possible after such emotional body could also die, because it is subject to similar laws, that it then could reside in a body of the soul. Whatever would happen after that of course it's only surmise. That what we call self-consciousness is the development of man to the fullest ~~extent~~ DEVELOPMENT of his three potentialities an actuality, that what are his three so-called bodies belonging to man when he is harmonious. And that in that kind of a state at a certain time in which there is a fulfillment of that what he is now grown into, that there is a possibility of a fusion of the three bodies together into one unit AS an Entity xxxxxing starting then out on a second cycle. This cycle belongs to XXXXXX cosmic consciousness. ~~Your~~ THE first one belongs to self-consciousness.

After cosmic consciousness there is a third cycle. It belongs to infinity, but it is not as yet in an absolute sense understood of what infinity really means, because there are still certain forms that have to be, you might say, xxxxxxxxx dissolved. That what is still crystallized has to be liquified, it has to be vaporized. It has to become magnetic. It has to become what is ethereal. It has to be what is still finer to go over into the essence of finiteness which is infinity. Which is the totality of everything existing everywhere and always. It is meant by the term His Endlessness. It is meant in the description of omnipresence, omniscience, and omnipotence. It is the end and the beginning of life. It is that

what man actually strives for. It is that what his karma will allow him, provided he knows how to work with it and to overcome it, will end with the freedom to which he is entitled. This is man's birthright each time he is born.

And therefore this what we now call philosophy of Gurdjieff, philosophy of objectivity, philosophy of life, philosophy with the potentiality of man, philosophy of that what man should be as a harmonious being, as a conscious being, as a conscientious being, and as a being who has actually a will, because the will is the execution of his consciousness and conscience, and when there is no difference of opinion between the two because that what is conscience is impartial to that what is consciousness and what is conscious is simultaneous with that what is conscience, then man is an entity and a whole. As such he is always the same and becomes then dependable. This is the aim of man as he really should have in front of him - that what he could become. And that even during his ordinary lifetime on Earth he should find what is his aim and the reason for his existence at the present. And that his existence as it is now should be for him the stepping stone towards growing you might say, one step higher or another level, or another level, or, theosophically, perhaps five or seven levels. Who really cares! provided he is on his way to go up? That is to become free from where he came from, because that's the meaning of going up. That he becomes free from that what now binds him. That gradually the form in which he happens to reside and where his life is contained that that form becomes more and more ethereal - free in it's own form - less and less affected by certain laws, simplified in its existence, until finally the number of laws to which it has to answer are only three: a positive, a negative, and a neutralizing quality.

Which again at a certain proper time only know to His Endlessness will be fused into one and then become again and again and again either in manifestation of in non-manifestation that what exists always and everywhere. And we call that simply Infinity because we have no concept of what is the real meaning of it. When one wishes to grow, you have to know how to work. You will not get it by filling your mind full with all kind of , not nonsense, but a lot of data which are not worked with but stay there and fill you up, and after some time not only become monotonous but they change over into sawdust because they are not available to you.

But when one wishes to grow, one has to take one's knowledge, one has to apply it in daily life. One has to experience the existence of oneself in the correct way. One has to have a feeling which enables one to wish to work in that particular kind of fashion. And that with this kind of work, the knowledge will be changed into an understanding. As a result of an experience that what is the level of one's being will be slightly higher. If I work today, I will be better in that sense tomorrow. If I don't work today, tomorrow will be exactly the same and the day after tomorrow will be worse, because I will miss the opportunity and I will become.....

END OF TAPE BEFORE MR.NYLAND IS FINISHED SPEAKING

Rough by Jack DiGiorgio Oct. 75
1ST PROOF by Betty Lynch Oct. 79